/12 cont./

796 Then they call all the neighbors together to take part in the
273 festivities to be held, which consist of invoking their gods amidst continuous dancing and excessive drinking.

They begin the festivities only on a Friday and usually finish on a Sunday or Monday, depending on the larger or smaller
● [147] supply of drink, so, lacking this, the festival ends. After the conclusion they are usually extremely tired and listless and give themselves up entirely to rest for at least two or three days.

It is a definite requirement at these festivities to be very amply supplied with strong drink, because one must drink without
[782] interruption in order to remain in a continuous narcosis. With each drink they first pour a little on the ground, -- so that it, too, on which they find themselves so gay, may participate in their enjoyment.

[262] The merrymakers then take care that they will by no means
[577] be lacking in fish, wild game, bacon, rice, etc., since it is a matter of honor with them to display the most lavish hospitality on such occasions.

776 The gods that they worship are:

Loango Gado,
Papa Gado,
Cromantie Gado,

/13/ names certainly derived from the various African tribes of these names.

In the first two they glorify nature and everything created, from which it therefore appears that these are merely subordinate
[787] gods of the unnamed, single great spirit. The last is above all regarded by them as the mediator who transmits their wishes to the great spirit; he is invoked especially at burial ceremonies and for consultation in connection with serious illnesses.

796 They do not have any other cult or religion, so far as I was
[771] able to discover, but only the fixed habit of still celebrating to-
[132] gether and with their chief and captains on the first Friday of the new moon in the month of October or November, after the long
[783] dry period has set in for good, a great feast that has as its goal a general atonement, to cleanse them of the misdeeds that they have

Committed.

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Thus the behavior of a human group, its fate as a people, and its very existence appear to be determined to a large extent by hereditary biological characteristics. This notion was seen clearly enough at the beginning of this century, but it has never been the object of thorough studies, the conditions for an incontestable experiment not being found together. Repudiated in the name of theoretical principles by the train of thought which has animated sociology for the past several decades, it has ended up by being completely lost from sight. Present-day sociology no longer takes into consideration the biological facts peculiar to the groups which it studies; one currently speaks of cycles of civilization, of laws of social change, of acculturation, etc., as if social facts had their own life and their own evolution, independent of the supposedly identical and interchangeable people. It is as though one claimed to study the psychism of the human being without taking his body into account, denying the influence of sex, age, sickness. Some have even managed to maintain that man is in all respects the product of the society from which he comes.

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182 In the case studied here the falsity of these theories is obvious. If the Indians disappear wherever the Blacks establish flourishing societies, it is because their biological characteristics are not suited to the conditions imposed by the geographic environment, whereas those of the Blacks are to the highest degree.

Seen from this angle, the fate of the Indians of the Amazonian
B forest becomes clear; their social behavior and in particular their
R collapse upon contact with European civilization find an explanation.
[177] /534/ The relations of the Indians with the Europeans of past
B centuries have been equally influenced by their biological charac-
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147 teristics. Their inaptitude for prolonged effort came in part from their physical weakness. When the Blacks and the Indians of the Amazonian forest have been employed side by side for years as soldiers and porters, there can be no doubt on this point. The Black is a force of nature. The Indian of the great forest, often full of good will, is betrayed by his physical powers.

/207 cont./

153 The teacher has the pupil turn in a circle around the
791 mortar in which has been prepared the infusion of leaves, until
787 he is dizzy. Alternately he makes him turn and "washes" his body with the infusion. Possession occurs by itself at the end of a certain number of sessions.

[196] In the practices intended to make the gita of Kumẽnti
[171] "rise," the absorption of toxic substances enters, especially tobacco juice, method employed by the Indian medicine men. But once the reflexes are created, there is no further need for these substances; the gita appears as soon as the calling procedures are used, which are of two kinds:

--Personal procedures: The man voluntarily calls on his gita while putting on the god's costume and taking a certain posture;

--Outside procedures: The gita may be released from outside either by calling the god by name or by beating the corresponding rhythm on the drum.

787 When the pupil begins to feel the gita of Kumẽnti, that
158 is first manifested by trances. We have very often been present at these attacks, which usually come on at night in the forest, but commonly also during the day. The one possessed suddenly lets go of the objects he was holding (for example, if he was in the process of eating, he drops plate and spoon), and rushes forward running through the forest howling rhythmically as if he had become an animal. His eyes are rolled upward, he no longer is conscious of his surroundings; he is not in any way threatening; these fits are totally inoffensive in spite of their
[147] impressive aspect. One sees possessed people in this state do things which are difficult to explain, such as running in complete darkness in the most impenetrable underbrush without falling or hurting themselves, or climbing up in a few seconds on a craggy rock which would have been hard to scale in full daylight.